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religious and social movement that produced a Tatian and a Papias, the Didache and Marcion? Accordingly, although we differ emphatically from his position as regards date and structure of the fourth gospel, it is perfectly true that John is not like the synoptists; that it contains interpretative elements; that its form and style can hardly be those of Jesus; and that it mirrors in some way a theological temper quite impossible in the middle of the first century. We can undoubtedly best appreciate the fourth gospel when we approach it from the point of view which Mr. Hall derives from the study of Papias and his contemporaries, and which he so loosely and (we venture to say) misleadingly calls Gnosticism. There is great need that a student should gain the historical feeling if he is to interpret an ancient author, especially one of the New Testament group, and sometimes an overestimate may be necessary to conquer one's mental inertia. In this way, to say the least, the over-certainty of the present volume will prove serviceable; and, even if one refuse to be carried along by the author's conclusions quite as rapidly as by his style, one should at least testify to the worth of the book's general plan and the author's wealth of information—although he does allow so much of it to become congested in an appendix.

S. M.

The Twentieth Century New Testament. A Translation into Modern English, made from the original Greek (Westcott and Hort's Text). In two parts. Part I: The Five Historical Books. New York: F. H. Revell Co., 1899. Pp. vi + 254. \$0.50.

The "later Greek" in which the New Testament was written was not the literary form of the language, used by Plutarch, Josephus, and Philo, but the colloquial, everyday speech of the ordinary man of the first century. The language of our English versions, both Authorized and Revised, is the language of Tyndal—the plain, simple, colloquial English of the sixteenth century. But we have had no version in the common everyday language of the nineteenth century. Some sixty different translations of the entire New Testament have appeared in the last two hundred years. Of these only a very few have attempted to translate into modern colloquial English, and none have been successful. Yet, unless a mistake was made in the character of the language to which the revelation of God was committed in the first century, the plain people of today surely have a right to the Word of God in their own tongue, rather than in the language of their forefathers.

It is to satisfy this need that the present attempt has been made. It is done reverently; it is done with scholarship; it has attained a fair measure of success. It deserves encouragement, and kindly rather than captious criticism. To criticise details may be easy, to improve upon the version as a colloquial version would be difficult. The work has been done by a self-constituted committee of twenty unnamed British scholars, who now issue the gospels and Acts, not in the final form which they expect the version to take, but tentatively, and with a request for criticisms. The form in which the book is printed is convenient; the free use of quotation marks (which one misses, not only in the R. V., but even, for the most part, in the work of Professor Moulton) is a great help to clearness. Quotations from or allusions to the Old Testament (including the Apocrypha and the book of Enoch) are marked by a different type. The book will not only present the New Testament in a new light to children and uneducated people, but we venture to say that its perusal will be found fruitful in suggestions to the educated reader, and even to the specialist.

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Light from the East; or, The Witness of the Monuments: An Introduction to the Study of Biblical Archæology. By C. J. BALL, M.A. New York: E. & J. B. Young & Co., 1899. Pp. xxxiii + 256, large 8vo. \$6.

The author of this work is already favorably known to biblical students by his *Hebrew Text of Genesis, with Critical Notes*, his *Variorum Apocrypha*, his studies of the Nebuchadrezzar texts, and other works dealing with the Old Testament and its archæology.

"The present work is the fruit of an honest endeavor to furnish Bible students who are not versed in the languages of the ancient East with some of the chief results of recent oriental research and discovery, so far as these are calculated to throw light on the text and meaning of Scripture." The author does not assume the position of an apologist, but prefers rather to present the documents of the contemporaries of the Old Testament, so that each student can make his own comparisons and draw his own conclusions.

The book is not divided into chapters, but into twelve themes, such as Mesopotamian Documents which Illustrate Genesis, Asiatics in Egypt, Egypt and Syria, The Pharaohs in Syria, Israel in Egypt, the